

EC43 CHURCHES OF THE THIRD WORLD
Mid-Term Quiz Mr. Moffett

I. Complete the following sentences:

1. The commonest definition of "first world" is _____; of "second world" is _____.
2. The continent on which Christianity as a whole is growing fastest is _____.
3. The "great new fact of our era" (Bishop Temple said) is _____.
4. The most important Latin American country in numbers and influence of Protestant Christians is _____.
5. Another name for the category of non-white indigenous churches in Africa is _____.
6. The least Christian continent, statistically, is _____.

II. True or False (mark T or F in left margin):

1. Two-thirds of the world's population is still not even nominally Christian.
2. The fastest growing mainline (traditional) denomination in Brazil is Presbyterian.
3. In the late 1800s for the first time Christianity ceased to be "the white man's religion".
4. In Africa Roman Catholics are growing faster than Protestants; and Protestants than Orthodox.
5. At the end of World War II (1945) about 99.5% of the non-western world was effectively dominated by the western powers, but by 1970 about 99.5% of the non-western world was politically independent.
6. "Basic ecclesial communities" are a major factor in the growing political influence of African Christianity.

III. Multiple choice (circle the correct answer):

1. The fastest growing religious category in East Asia is:
1. Islam
2. Christianity
3. Non-religious
2. The foremost missionary in Zaire's anti-colonial struggle was:
1. David Livingstone
2. William McC. Morrison
3. William Wade Harris
3. As far as we know there is not a single organized church in:
1. Saudi Arabia
2. Mongolia
3. Nepal

IV. Write for 15 or 20 minutes on ONE of the following subjects:

1. Describe the Kimbanguist church of Zaire, briefly noting its founder, its history, and some elements of its theology.
2. Why is Pentecostalism growing in Latin America?
3. What are the strengths and weaknesses of Roman Catholicism in Latin America?
4. Discuss the problems and hopes of African Christianity in the 20th century.

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THE PENTECOSTAL CHURCHES OF BRAZIL

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THE PENTECOSTAL CHURCHES OF BRAZIL

Since the 1950's the rapid growth of Pentecostalism has been the most important feature of religious life in Brazil. By 1974 Pentecostals (approximately 3,000,000) accounted for over half of all protestants in Brazil and it has been estimated that by the year 2000 there will be 34 million Pentecostals there. This growth of Pentecostalism has happened concurrently with a large shift of population in Brazil from the rural agricultural areas to the industrialized urban areas. It is in these same industrial areas where Pentecostalism has flourished. As an example the Congregação Cristã do Brasil have 83.5% of their communities within the providence surrounding the city of São Paulo.¹ Also the Assembléias de Deus, while having churches in every area of Brazil, are also concentrated in the cities. About 80% of The Assembléias de Deus membership is located in the areas where 93% of Brazil's population live.²

In this paper I will briefly describe the beginnings and development of the three major Pentecostal churches of Brazil, these being the Assembléias de Deus, the Congregação Cristã, and the Evangelical Pentecostal, Brazil for Christ. It is also

¹ W. Hollenweger, The Pentecostals, Augsburg Publishing House, 1972, p. 86.

² Ibid., p. 78 (1972 figure).

important to note at the outset that all three of these groups are fully indigenous Brazilian churches which have never been controlled by mission boards or foreign churches.

By far the largest of the Brazilian Pentecostal churches is the Assembléias de Deus which according to the 1980 figures of the World Christian Encyclopedia has almost 5 million adherents. Next is the Congregação Cristã with 1 million adherents followed by the Evangelical Pentecostals, Brazil for Christ also with 1 million adherents, but with fewer official members. Besides being the largest Pentecostal church the Assembléias de Deus is the largest non-catholic denomination in Brazil today.

Assembléias de Deus in Brazil

The Assembléias de Deus in Brazil were started by two Swedish born Americans who on a visit back to Sweden received the baptism of the Spirit. Upon their return to Chicago the two men, Daniel Berg and Gunnar Vingren, were told by means of a prophecy to journey to a place named "Para" as missionaries. They nor anyone else present at that prayer meeting knew where Para was and so the two went to the public library where they discovered it to be a province in northeastern Brazil. After this they were told in another prophecy to go to New York and wait for a man that they had never met at a certain spot. Indeed a man did meet them and gave them the required fare for passage to Brazil on a tramp steamer.

In 1910 they arrived in Belem, Brazil without the support of any church or mission board and not able to speak Portuguese. While learning the language they found shelter at and attended a

small Baptist church whose pastor was a Swedish missionary by the name of Nelson. Also during this time Berg worked in a local steel foundry. It was not long before some people in the Baptist congregation started to speak in tongues as they experienced the baptism of the Holy Spirit. This was thought so unusual by Nelson, the Baptist minister, that he asked those involved to hold separate meetings in the basement of the church. Soon almost the entire congregation was meeting in the basement where the gifts of tongues and healing were being manifest and from which the people were carrying out missionary work in their neighborhoods with a fiery zeal.

In April 1911 the Baptist pastor accused Berg and Vingren of doctrinal error and of being separatists. He would no longer allow them to use the church building and expelled all those from the congregation who continued in agreement with their Pentecostal teaching. Berg and Vingren then moved their meeting into the house of one of their group and along with eighteen others held the first official meeting of the Assembléias de Deus in Brazil (four years before the Assemblies of God were formed in the United States).

From Belem the missionary work spread into the Amazon region and then south into the industrial and coffee growing areas. Soon large communities were established in São Paulo, Porto Grande, Rio de Janeiro, and Alegre. During the thirties the work moved into the interior after receiving help by joining forces with some ministers from the Igreja de Cristo church.

The main missionary concentration was where the centers of population were located - the metropolitan areas. Consequently,

about 80% of the Assemblies of God's membership is located in these metropolitan centers where about 93% of Brazil's population live.³ Most of their members come from the lower social strata, including mixed race people and Indians, who believe that political and social engagement must accompany evangelism. Because Jesus attached such a high value to human beings, by his coming to suffer on their behalf, they believe that it is important that Christians attach high priority to human problems. One of their heroes is Martin Luther King.

Because of this they carry on an aggressive program of education to teach those who are illiterate, build community libraries, print and distribute large amounts of literature, and have established day nurseries. They even receive public funds for their care of expectant mothers, the sick, and orphans because of the valuable public service they perform. Some groups have established their own industries, hospitals, old people's homes and clinics.

The Assembléias de Deus in Brasil practice intercommunion with other Pentecostal groups and with Baptist churches, at least on a local level. While their relationship with other Protestant churches has not been bad, the general mistrust of the ecumenical movement has caused the church to oppose it and the World Council of Churches.

"Ecumenism, represented by the World Council of Churches and the Vatican Council of Rome, has a tendency toward apostasy. Fellowship with churches which manifestly practice 'idolatry' and which believe in justification by good works (the Roman Catholic Church) and on the other hand with churches which

³ Hollenweger, The Pentecostals, p. 80.

deny the divinity of Jesus or his virgin birth, the necessity of rebirth, the resurrection of Christ and his second coming (World Council of Churches), is impossible for a Pentecostal."⁴

The Assembléias de Deus in Brasil see themselves as an independent church and not as a mission church of the North American Assemblies of God. Those who are working in ministries from North America are seen as technical specialists and are for the most part involved in directing Bible schools and radio ministries. They are not acknowledged as superiors even though the North American church uses them in their figures of mission churches. The declaration of faith of the "Assemblies" in Brazil is the same as that of the North American church with a few minor revisions (see appendix).

Congregação Cristã do Brasil

Luigi Francescon was an Italian American who went to Brazil from Chicago in 1910 in order to share the Pentecostal message. Working at first with local Italians, two communities were formed, in one São Paulo and the other Santa Antonio da Platina. Since then the growth of Congregação Cristã has been phenomenal. By 1962 there were over 110,000 members of The Congregação Cristã in São Paulo alone. The church still has its center of strength in and around São Paulo, primarily due to the large number of Italian immigrants there (for the first few decades Italian was even the language spoken in the worship services).

The Congregação Cristã, unlike the other Pentecostal groups,

⁴ Hollenweger, p. 81.

does not publicize ^{itself} themselves, hold open air meetings, or have radio programs. They grow and spread entirely by word of mouth and the personal testimony of the members. The whole proclamation of the church is oral and geared to the illiterate, as the church is almost entirely made up of working class people. There are no pastors, it is elders and deacons who carry on the work of preaching and teaching, but anyone can speak during a service or give a prophecy or testimony. The church rejects any legalistic ethic including observance of Sunday, and the tithe.

The worship services are emotional with hymns and choruses acting as liturgical elements by which the leader guides the service through its various parts. Enthusiastic singing of certain choruses act to signal different parts of the service, and each participant knows when it is time for general intercessions or personal prayers or testimonies. The following is a witnesses account of a meeting.

"They kneel down. They all pray individually in louder or softer voices. . . The sounds of praise increase; the murmur of voices grows louder. Some women pray in foreign languages. . . In the midst of this tumult the Holy Spirit gives the word to one of the faithful who begins to speak, uttering loud cries. The murmuring of the brothers increases and all pay attention. . . Waves of prayer come and go; there are sounds of approval for the one thus inspired. . . These waves of fervour sometimes reach a real paroxysm of religious exaltation. The man speaks louder and louder. He appeals to God for the work and the power of the Lord to continue. In the midst of this exaltation many people weep. All the men simultaneously make a backward and forward movement. The man continues. . . During all this time he speaks in good fluent Portuguese. The contrast between the man's uncultivated exterior and what he says is remarkable."⁵

⁵ Hollenweger, p. 90.

movement as a rebellion against the decaying social structure of an agrarian patriarchal society. To those who see it this way the Pentecostal movement is an individualization of religious action in order to engage in effective protest against upper class paternalism and the hierarchical forces of folk Catholicism. This same motivation is also seen by some as the reason for the rapid rise in Umbanda⁹ in Brazil (which at the fundamental level is completely contradictory to Pentecostalism's representation of the religious cosmos).⁷

However, there is another perspective on this issue which claims that the movement is really very conservative and tends to strengthen the traditional forms of social organization. This is suggested by the internal structure of the churches themselves.¹⁰ The church community conforms closely to the traditional model of an extended family in which the patrão dispenses aid and support and in return receives obedience and loyalty. In the Assembléias de Deus the pastor presidente fulfills this roll of patrão and is regarded as being superior by his followers. Like others in traditional positions of authority in Brazil the pastor

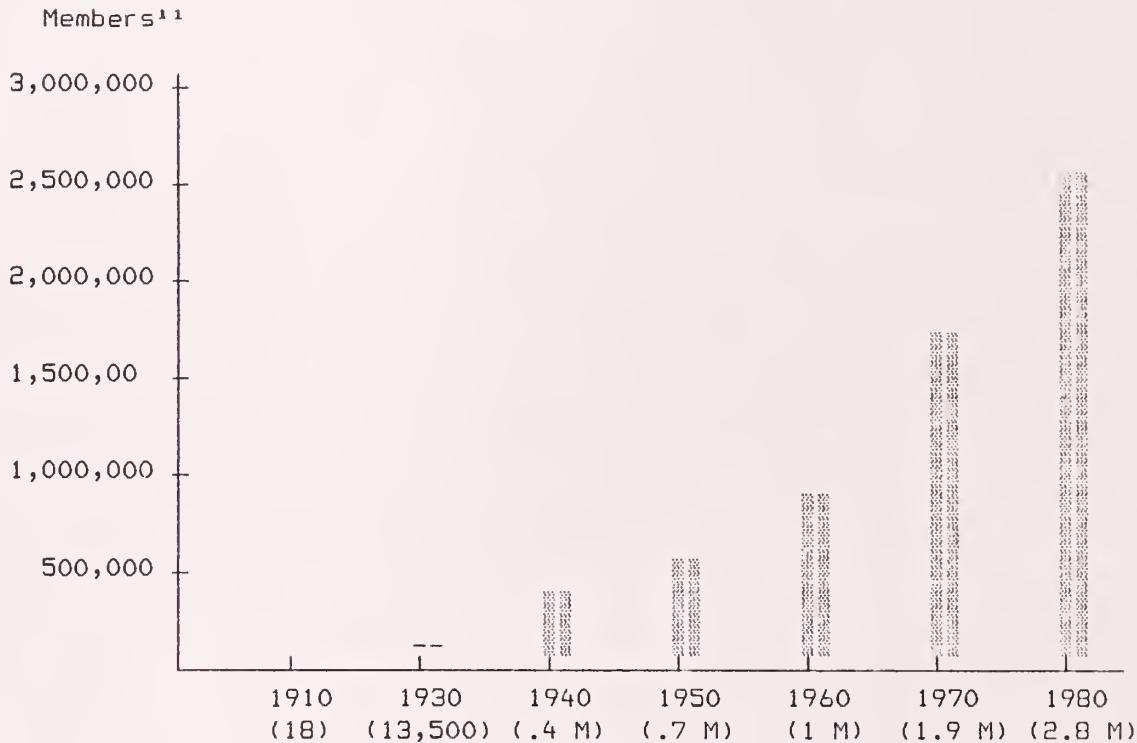
⁹ Umbanda is a fusion of Afro-Brazilian spirit possession cults and a French inspired Spiritism which constitutes an innovation appropriating symbols from various sources including Roman Catholicism. It centers on the enlistment of the aid of a spirit for mundane purposes such as healing or the attaining of social goals.

⁷ See article by Gary Howe, "Capitalism and Religion at the Periphery: Pentecostalism and Umbanda in Brazil", in Perspectives on Pentecostalism: Case studies from the Caribbean and Latin America, p. 125.

¹⁰ This has been pointed out by Eugene Nida in his book Understanding Latin Americans, William Carey Library, 1983, and by Judith Hoffnagel in her article "Pentecostalism: A Revolutionary or Conservative Movement?" in Perspectives on Pentecostalism (see above).

A P P E N D I X

Growth of the Assemblies of God



Declaration of Faith of the Assembléias de Deus in Brazil

1. The Scriptures inspired

The Bible is the inspired word of God, a revelation from God to man, the infallible rule of faith and conduct, and is superior to conscience and reason, but not contrary to reason.

2. The one true God

The one true God has reveled Himself as the eternally self-existent, self-reveled I AM; and has further revealed Himself as embodying the principles of relationship and association, i.e., as Father, Son and Holy Ghost.

3. Man, his Fall and Redemption

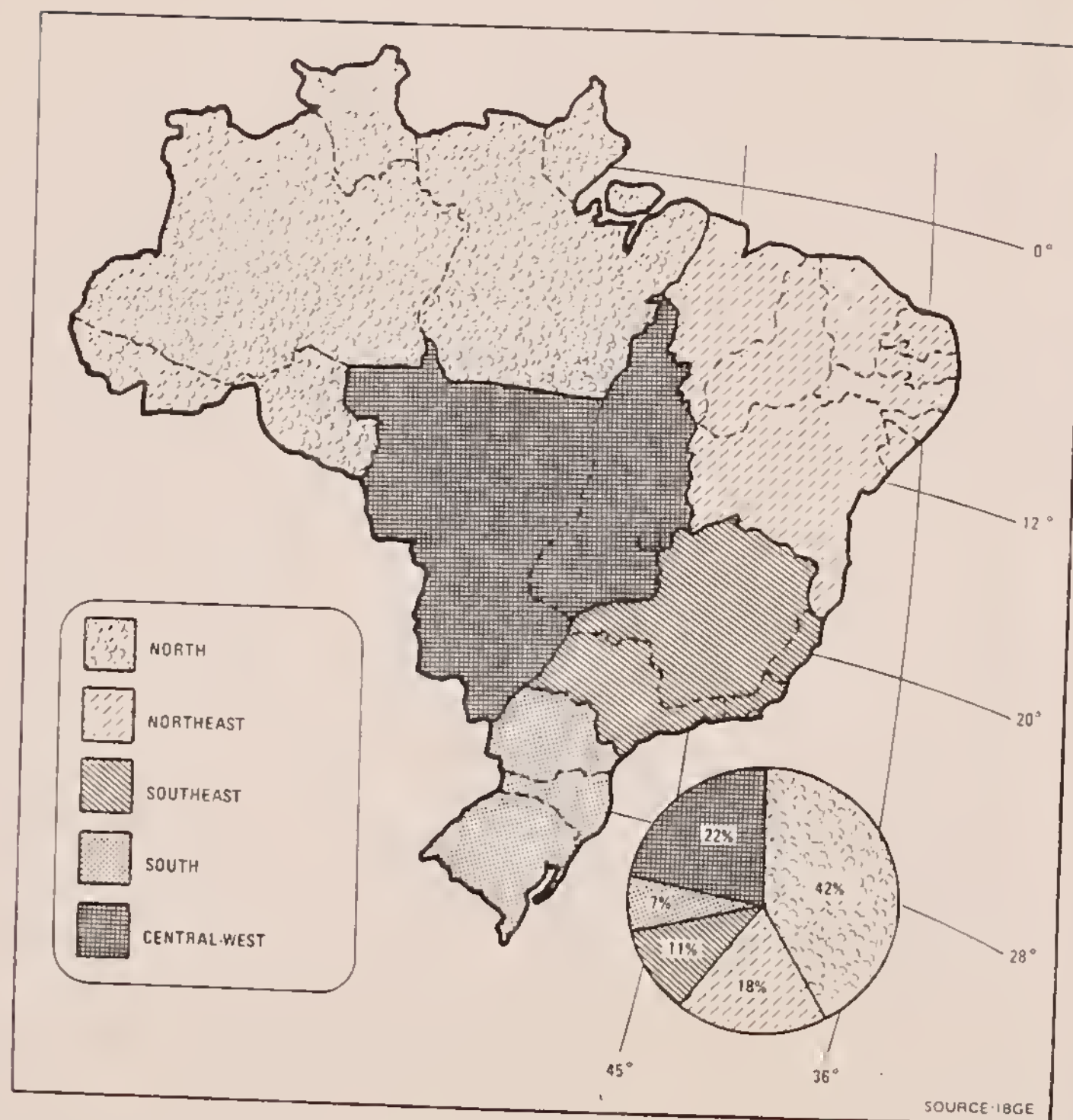
Man was created good and upright; for God said, "Let Us make man in Our image, after Our likeness." But man, by voluntary transgression, fell, and his only hope of redemption is in Jesus Christ the Son of God.

¹¹ It should be noted that among Pentecostal groups "members" may actually only make up much less than half of those actively involved in a church community.

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FIGURE 3-2
REGIONS OF BRAZIL



The 27 political divisions in Brazil, along with the 361 micro-regions had 3,952 county units registered within their boundaries in 1970. The number of these county units will be increasing in proportion to the colonization and processes of land settlement and development.

Wm. R. Read + E. A. Ineson
Brazil 1980: The Protestant Handbook (1973).

This chapter is a discussion of the regional distribution of the Protestant church of Brazil in two sections. The first section deals with the five major geographical regions while the second section is exclusively taken up with Protestant growth by micro-region. This is the first time that it has been possible to discuss the micro-regional aspect of the increase of Protestantism, and it is only a preliminary statement.

Distribution of Protestant Members by Regions

According to the government census, nearly one-half (46.8 percent) of the Protestant membership in Brazil was located in the Southeast as of January 1, 1970 (Table 3-1). Almost one-third was found in the South. The less populated regions of the North and Central-West had only four and five percent of the membership in Brazil. The remaining thirteen percent was to be found in the Northeast.

Central and Satellite Churches Serve As Worship Centers

These members worship in more than 25,000 organized local churches (Table 3-2). Nearly 9,000 of these are central churches, many of which have established satellite churches in other sections of the same city or county or even in another adjacent county. More than one-half of the central churches are in the Southeast where nearly one-half of the members live. Close to one-quarter of all the churches are in the South where less than one-third of the members are located. In addition, there are thousands of relatively small preaching points where evangelistic meetings are held that produce new converts. Many of these groups will eventually become organized local churches.

CHURCH GROWTH BY REGIONS

North Region

The North Region embraces most of the vast Amazon River Basin. It includes the three large states of Acre, Amazonas, and Pará, and three territories: Amapá, Rondônia, and Roraima. This region with 3,552,000 square kilometers (almost half the size of continental United States) is one of the few remaining unsettled areas of the world. It averages only one person per square kilometer as compared to forty-four in the Southeast.

WHY IS PENTECOSTALISM GROWING FAST
IN LATIN AMERICA?

Yo-Han Hyun
EC43
Dr. Moffett
January 13, 1967

industrialization attracts more followers to Protestantism. He shows that rural areas that for some reason were bypassed by the hacienda system, and where an independent peasantry was allowed to develop, turned out to be moderately receptive to Protestant proselytism. Moreover, Protestantism won more followers in agricultural frontier areas with uprooted, highly heterogeneous populations and among the social classes whose formation and chances of social ascent were directly affected by structural changes imposed by the emerging industrial order; also the areas which received the largest numbers of rural-urban migrants who have been more exposed to the impact of cultural change than any other single group.⁸ This is the first aspect of the two trends.

On the other hand, Christian Lalive d'Epinay indicates the second aspect. In the state of anomie the people felt that their society was unregulated and they were troubled by it. These are almost exclusively the lower classes. Pentecostalism touches just these people. It offers the population an attractive substitute society, a "Haven of Masses" which is related back to the familiar model of the old hacienda system--the role of the patrón of the hacienda is taken up by the pastor of the Pentecostal congregation.⁹ At first glance, this seems to be contradictory to Willems' theory. However, the two views can be complimentary to each other. While the people enjoy the new freedom, they seek for a new stability quite similar to the old one. Lalive says:

Pentecostalism offers the population an attractive substitute society, because it relates back to the known model and at the same time renews it. In our opinion, the success of this sect, following upon the repeated checks suffered by the older missionary denominations, rest on the continuity/discontinuity relationship which unites Pentecostalism with society and the environing culture. It is because Pentecostalist society seems from some viewpoints to be radically different from Chilean society, and from other viewpoints very similar to it, that this religious denomination has provided a possible and effective answer to the needs of the people.¹⁰

With the tremendous growth of the secular world, Latin American society

has been influenced by anti-clericalism.¹¹ Unlike Roman Catholic hierarchy, Pentecostal organization offers an egalitarian society. Everybody actively participates in the church activity with his charismatic ability. At the same time, the people can be protected by the authoritative pastor. Everyone can be the pastor, according to his charismatic gifts.¹² This attracts the people. Interestingly, Eugene N. Nida indicates that this kind of organization has its model in the local Indian or small-town social structure. In a well-organized Roman Catholic small town in Latin America, the people are highly organized for the various responsibilities in the church. Heading up such a structure are the Roman Catholic priest and the elders of the town, who constitute a kind of self-perpetuating leadership.¹³ The Pentecostals have substituted the head with their pastor. The Pentecostals have some continuity and at the same time some discontinuity with the old society structures, i.e., the hacienda system and the small Indian village system, etc.

The Masses

As we have seen, Pentecostalism took root in the poor masses. C. Peter Wagner describes this as sowing the seed on fertile soil among the four kinds of soil in "the parable of the sower" (Matt. 13, Mk. 4, Lk. 8).¹⁴ Pentecostalism has traditionally been a religion of the masses even in the affluent countries. Missionaries from Pentecostal churches find identification with the Latin American masses. Middle class missionaries from the traditional denominations somewhat have a contempt for Pentecostal missionaries and the lower working classes. Thus they have not been successful in evangelizing the masses. "Like begets like." Pentecostal missionaries have been generally successful.¹⁵ Moreover, the Pentecostal movement has been mainly national and indigenous rather than oriented by foreign missions, and the ministers are from the lower classes; we will discuss this aspect later.

particularly in second generation believers.²⁷ Many non-Pentecostal missions have been much slower to turn over new churches to national leaders. They usually impose high educational standards, which are foreign to the culture of the church members, on the national leaders.²⁸ In Latin America, therefore, a number of organizational and doctrinal schisms took place, which satisfied the nationalistic aspiration of the members to rid themselves of the tutelage of foreign mission boards and to pursue the cognitive and emotional objectives of their doctrine more in accord with the cultural heritage of their own society.²⁹

The Pentecostals have developed a new style of worship service and church activity. While it is "boring" to attend other churches, it is fun for the Pentecostals to go to church. Peter Wagner lists eight elements of their worship service. (1) The bigness. Thousands of people gathering for worship is an attractive spectacle to unbelievers and an encouragement to believers. (2) The social opportunity. They are not anonymous. They relate to each other freely in their sanctuary. (3) The noise level. Simultaneous prayer is common practice among them. Everybody talks to God simultaneously with a loud voice. It nourishes the emotions, and it makes the presence of God more real to them. It even helps people to pray. (4) The participation. They do not cast all the responsibility on a few professional clergy. They participate in a direct or indirect way. The audience participates enthusiastically with "Amen," "Hallelujah," and "Praise the Lord." (5) The motion. Worshippers keep moving, standing up and sitting down, kneeling, and dancing. (6) Tongues. Speaking in tongues gives them an ecstatic experience. (7) The music. They sing with many basic instruments. They are developing indigenous Pentecostal hymnology. (8) The preaching. Their preaching is not monologues but dialogues. The audience responds with loud shouts of approval. The terms used in the sermons are fit to the level of understanding of the people. The sermons

go out to visit their neighbors with the Gospel or hold open-air meetings frequently. They are not satisfied with winning the decisions of interested people. They invite them to come right along with them to the night meeting of the day. They believe in persuading their unbelieving friends to commit their lives to Christ and become responsible members of His church. The phrase, "responsible members of His church," is a key concept in unlocking the secrets of Pentecostal growth. Pentecostals stress "going" and "making disciples" along with "baptizing" and "teaching" in the Great Commission (Mt. 28:19-20). In this sense, they are local-church-centered. Thus they are so often uninterested in participating in city-wide or nation-wide interdenominational crusades, because the crusades are often weak at "follow up."³⁴

Church Reproduction

Many Pentecostal churches in Latin America are reproducing daughter churches continuously. The Foursquare Brethren in Guayaquil, Ecuador had only thirty members at first in 1962. Unexpectedly, they won 1500 baptized believers through a six weeks evangelistic crusade. Thus they could not help but begin seven daughter churches with lay ministers. This was very effective. Their church growth is due to not only winning individual souls but also multiplying churches.³⁵

Likewise, in Colombia, between 1960 and 1970, the Assemblies of God planted fifty new churches, the Panamerican Mission thirty-six new churches, the Foursquare forty-five, and the United Pentecostal an incredible 357.³⁶ In Brazil, the Brazil for Christ Church planted 1,496 new churches in the capital area of Sao Paulo alone.³⁷ The Assemblies of God in Bolivia has a program called "Each-church-one-church-in-one-year." At the end of 1970 the Bolivian Assemblies had only twenty churches. During 1971, thirty new ones were planted, making a total of fifty. In January of 1973, a total of 104

or mission.⁴⁴ This was helpful for financial independence because they did not have excess burden to pay the ministers. Nevertheless, they do not neglect the role of pastors. They highly respect their pastors.

Leadreship Training

Generally Pentecostal pastors are not trained in Bible institutes or theological seminaries, but in the streets and churches. Their educational level is low. No non-Pentecostal pastors in Chile (in 1960) had less than full primary education, but fifty-six percent of the Pentecostal pastors had not finished primary school. Academic achievement is not considered by Pentecostals as an important qualification for ministry.⁴⁵

Pentecostal pastors are for the most part older, experienced men. Non-Pentecostal pastors in Chile (in 1960) are divided fifty-fifty according to age: half are over forty and half are under forty. But a full eighty-two percent of Pentecostal pastors are over forty years of age. In the category of under thirty, the non-Pentecostals have twenty-three percent of their pastors, while Pentecostals have only three percent.⁴⁶

Since candidates for the Pentecostal street seminaries are older, they can be judged as candidates for the pastorate, not on what they might be when they get older, but on what they have proven to be. They have a wife and a family that they govern well, they are not novices, they are patient, sober-minded, and temperate. Moreover, they have a good report from them.⁴⁷

These men who have been gifted by God for the pastorate are not sent far away to some institution for years. They stay with their families. They work at their jobs. They keep their social contacts. They worship with their people. They do not make any distance or gap between themselves and the masses. With all this they learn by doing. They learn their skills like craftsmen through the ages have learned--by apprenticeship.⁴⁸

Notes

- ¹C. Peter Wagner, Look Out! The Pentecostals Are Coming (Carol Stream: Creation House, 1973), p. 25.
- ²cf. Donald McGavran, Church Growth in Mexico (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1963), p. 43.
- ³Christian Lalive d'Epinay, Haven of the Masses (London: Lutterworth Press, 1969), p. 32.
- ⁴Ibid. ⁵Ibid. ⁶Ibid., p. 31. ⁷Ibid., p. 32.
- ⁸Emilio Willems, Followers of the New Faith (Nashville: Vanderbilt University Press, 1967), p. 248.
- ⁹Christian Lalive d'Epinay, pp. 30-39.
- ¹⁰Ibid., p. 38. ¹¹Donald McGavran, p. 55.
- ¹²Christian Lalive d'Epinay, p. 38.
- ¹³Eugene A. Nida, Understanding Latin Americans (Pasadena: William Carey Library, 1974), p. 140.
- ¹⁴C. Peter Wagner, pp. 65f.
- ¹⁵Ibid., pp. 70-71.
- ¹⁶Donald McGavran, Understanding Church Growth (Grand Rapids: Eerdmans, 1970), pp. 260-277. Quoted in C. P. Wagner, p. 71.
- ¹⁷Christian Lalive d'Epinay, pp. 215-216. ¹⁸E. Willems, p. 249.
- ¹⁹Ibid., p. 251. ²⁰C. P. Wagner, p. 127. ²¹Ibid.
- ²²E. Willems, pp. 249-250.
- ²³Keith E. Hamilton, Church Growth in the High Andes (Lucknow, India: The Lucknow Press, 1962), p. 116.
- ²⁴Emilio Castro, "Pentecostalism and Ecumenism in Latin America," Christian Century, (September 27, 1972):955.
- ²⁵Justo L. Gonzalez, The Development of Christianity in the Latin Caribbean (Grand Rapids: Eerdmans, 1969), p. 110.
- ²⁶Donald McGavran, Church Growth in Mexico, p. 120.
- ²⁷C. P. Wagner, p. 103. ²⁸Ibid., pp. 103-105.
- ²⁹E. Willems, pp. 248-249. ³⁰C. P. Wagner, pp. 107-119.
- ³¹C. Lalive d'Epinay, p. 36. ³²E. Willems, p. 269.
- ³³C. P. Wagner, p. 134. ³⁴Ibid., pp. 41-51. ³⁵Ibid., pp. 53-56.

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Introduction

In Latin America, the largest religious group is still Roman Catholic. However, the number of Protestants who call themselves Evangélicos has grown greatly for the past several decades. The fastest growing segment of the Protestants is Pentecostal. In 1900 there were about 1.5 million Protestants and almost no Pentecostals in Latin America. In 1950 there were 5 million Protestants of whom about 50% were Pentecostals. In 1960 Protestants had about 10 million adherents and two-thirds of them were Pentecostals. In 1980 Protestants had 32 million adherents and three-fourths of them were Pentecostals. With an annual growth rate of about ten percent, the Protestant church in Latin America is increasing at a rate three times that of the population in general.¹

Why is Pentecostalism growing so fast in Latin America? Is it due to their doctrines? Does the socio-cultural environment have any influence? Do they have special strategies? The aim of this paper is to answer these questions. The growth of Pentecostalism is not only a matter of external influences. Nor is it merely a matter of internal strengths or strategy. But both sides must be considered in corresponding relationship.

Section I of this paper will deal with the socio-cultural background of Latin America and the relevance Pentecostalism has in this environment. Section II will deal with the strategic strengths of Pentecostals. In section III, I will attempt to draw conclusions. However, the remarkable phenomenon of Pentecostal growth is so complex that the division of sections and subsections are not perfectly appropriate. This division and order is only for description of this subject. To discuss it in this way will help us to understand the Pentecostal growth in Latin America more properly.

PROTESTANTISM IN GUATEMALA
Gennet Maxon Emery

Ms. Gennet Emery has undertaken a very interesting study of the Protestant movement in Guatemala up to 1962. Her purpose in doing the study was to analyze the ways in which Protestantism has effected the lives of Indians and Ladinos and their respective societies in Guatemala. Some anthropologists have made the claim that protestantism is disruptive when introduced into a third world setting, while Roman Catholicism is integrative. Gennet Emery's conclusion is that Protestantism brought change into Guatemalan society, but the good clearly out weighs the bad. Much of the negative effect on the Indians (i.e. Ladinization) is inevitable and occurs for many reasons, Protestant education efforts being just one. Emery suggests that both Roman Catholic and Protestant movements are integrative and disruptive in different ways.

The study begins with a definition of terms such as Evangelico (Protestants), Christo-Paganism (syncretistic union of Aztec and Roman Catholic), Indian (Mayan descent) and Ladino (non-Indian). It proceeds with a brief historical development of Guatemala from the time of the conquest in 1524 to the early 1960's. The fusion of Roman Catholic doctrine with Mayan paganism is discussed. The Mayans were forced to accept Catholicism but their conversion was incomplete. They held on to many of their pagan beliefs and this accounts for much of the trouble in the Guatemala Roman Catholic church today. There is a shortage of priests and many of them are foreign born. The Catholic church grew powerful over the centuries owning half the countries' real estate. The reaction to the domination of the Roman Catholic clergy, brought about the introduction of Protestants.

The Protestant work began in 1895 at the invitation of the President of Guatemala. For a time it was easier for a Protestant missionary to enter Guatemala than for a foreign born Roman priest. The Presbyterians were the first Protestants to work in Guatemala. After World War II, much social change came to the country which coincided with a great influx of Protestant missions. Now there is a Protestant work in almost every town.

Emery does not white-wash the weaknesses of the Protestant movement. She acknowledges that Protestant missionaries have brought a heavy North American influence. She recognizes that some of the attraction to Protestantism is the opportunity to advance oneself. She also notes that the success of Protestants is not because they have done things so well, as much as it is due to the failure of the Roman Catholic Church.

But Protestantism has done much good for Guatemala. It provides a setting for Indian and Ladino to work together in respect. It has helped to diminish the discrimination against the Indians. It has provided a model for clean, moral and sober living which Roman Catholicism has not been able to do. Men have found a real active part in the structure and leadership of their churches which contrasts to the Roman Catholic pattern which has few men involved. In conservative Indian communities, Protestants are still viewed with suspicion however, elsewhere they are respected for their high moral and ethical standards.

REACTIONS TO THE BOOK

Emery recognizes the process of Ladinization is both good and bad. Education tends to unravel the Indian culture, part of which is orientated around paganism and certain practices which conflict with Christian faith.

It seems to me that every society is forced to adjust to new ideas and values. At least the missionary seeks to introduce values and a belief system that have proven to bring beneficial results into peoples' lives. Education, stronger families, sober living and democratic procedures are all by-products of the Gospel as presented by the Protestants. The ideal course would be to encourage the community life of the Indians, but enrich it with the Gospel as its foundation.

There were other issues of interest in the book. The real place of discipline in the Protestant churches I found refreshing. Emery describes the Presbyterian constitution as "organizational fiction". Apparently few church members understand the complex North American structure.

The missionary is both respected and resented. This is probably true for most missionaries in any land. The differences between Indian and Ladino lifestyles, temperments and society were interesting especially as it relates to church dynamics.

The book was quite helpful in understanding the history of Protestantism (and Catholocism) in Guatemala. Unfortunately it is oudated. I suspect the last twenty-five years has brought tremendous changes, like it has in so many other countries.

Most significant - non-religious people increase; will be majority by 2050
mission movement from 3rd world.
growth of Christian broadcasting. ^{intensity} 94% by 2000
need of urban missions - 35% of world's un-
^{5% never heard} ^{1/2 pop} 86% of urban dwellers evangelized.

2% decline in % of total world population

increase of all 85 mos. 29 times; chh increase

only 11 times. (1900-'86). Parish
started. means only 56 times

decline in % of hrs - $\frac{7}{10}$ % 1970-80 } Muslims will
 $\frac{7}{10}$ % 1980-86 } increase
 $\frac{1}{10}$ % 1986-2000 } 3/10 %


O'Hare Hilton
the hotel IN the airport

DICTIONARY

- Adherents** - followers of all kinds (professing, affiliated, practicing, non-practicing, etc.) who are present-in-area residents
- Adult** - over 14 yrs. old.
- Affiliated** - church members. All persons belonging to, or connected to, or claimed, as recorded; full members, other attendees, their children + infants; i.e. total church member community.
- Applicants** - usually not included in "Protestant" statistics.
- Atheists** - militant non-believers; anti-religious humanists; professing atheism, skepticism, irreligion; Marxist-Leninists
- Brown** - stylized skin color associated with Dravidian, N. Indian, Oceanic and other peoples.
- East Asia** - China, Korea, Japan (but not Asian USSR).
- Evangelicals** - a sub-division of Protestantism, consisting of affiliated church members..; characterized by commitment to personal religion (including new birth or personal religious experience), reliance on Holy Scripture as the only basis for faith and Christian living, emphasis on evangelism and preaching, and usually on conservatism in theology; usually divided into 3 groupings: conservative evangelicals, charismatic evangelicals and fundamentalists (total 1985 - 210,000,000)
- evangelized** - the state of having had the good news spread or offered; the state of being aware of Christianity, Christ and the gospel.
- marginal churches** - churches with doctrine deviant from mainline Christian orthodoxy, usually with an additional source of ongoing divine revelation...
- marginal Protestants** - followers of Para-Christian or quasi-Christian western movements or deviations out of mainline Protestantism; not professing mainstream Protestant Christocentric doctrine but claiming a second or supplementary or ongoing source of inspiration other than the Bible, but nevertheless centered on Jesus, Christ, the Cross and other Christian features.
- nonreligious** - persons professing no religion or professing no belief.. opposed in principle neither to religion nor ^{to} atheism; sometimes termed secularists or materialists; also Post-Christian...

Non-white indigenous Christians - Black/Third world indigenous Christians in denominations churches, or movements indigenous to Black or Non-white races originating in the Third World, locally founded and not foreign based or Western imported, begun since AD 1500...

professing Christians
practising "
South Asia

- persons publicly professing their Christian adherence
- ~~for~~ affiliated persons who attend public worship at least once a year...
- includes Middle East

tan

- stylized skin color (olive, light brown) associated with Middle East, and Iranian and some Latin American peoples.

What Does It Suggest About

The Focus of Mission Today

The change in religious populations

Growth of Christianity

Ecumenical relationships

Continental Christian growth or decline

Foreign missionaries and national Christian leadership

National leaders The ~~future~~ financial support of the Christian institutional future.

Christian broadcasting.

The unreached frontiers of the ~~Christian~~ witness.

Discussion - Friday, Oct. 17.

① Definitions - questioned.

Mazman?

Non-white indigenous - "disturbed by use of color as category in defining the scope of the church" - [Vandy, not safe?]

Anglican - non-Protestant?

Finance - is inflation built in?

"evangelized" - having been offered the gospel.

What will be ^{national} ethnic composition of "alien Xn workers" in 2000? [See pp. 803-805]Trends. - Increase - cities over 1 million (unld pop. since 1900 increased 5x fold; urban 10 fold; rural 2-fold).- Islam + "~~non-religions~~ Hindu - "shakti".

- African Xns.

- ecclesiastical crime

- unevangelized (still 1 billion) "not having the gospel spread or offered."

- number of Xns. (unld pop. inc. 6-fold; affiliated church members only 2-fold).- ^{affinity} ~~affinity~~ + non-religions (from 0.14% of pop. 1900 to 20.8% in 1986). Affinity multiplies 1000 times since 1900.

- Xn broadcasting, "astounding increase predicted - 94% by 2000 in listeners; Xn stations 150%.

Decrease - percentage of Xns.

number of evangelists

tribal religions (traditional mission target) - from 6.5% of pop. ^{in 1900} to 1.6% in 1986).By 2000 - almost $\frac{2}{3}$ of the world's Xns. will be from Latin America + Africa.World population increased 300% (1900-1986); Xns. increased only 281%. = 2% decline in percent of Xns. in world.Finance - 1900-86 - income of all Xns. increased by 28.9 times; church income increased by 11 times; parochial + Xn institutional by 56 times.- combining chch + parochial/institutional = 16.6 times. In 1900 2.9% of all Xn income was given to Xn causes, in 1986 only 1.7%.

| PQLI | |
|----------|----|
| N. Korea | 45 |
| S. Korea | 82 |
| USSR | 91 |
| UK | 94 |
| USA | 94 |

Literacy

~~The fastest growing Protestant sect in CA is Methodism.~~

LITERACY

1985

| | | | |
|--------------|--------------|------|-----------|
| 8. Africa | - Adult pop. | 37.6 | literates |
| 7 S. Asia | | 45.2 | " |
| 6 E. Asia | | 21 | " |
| 5 L. America | | 78.7 | " |
| 4 Oceania | | 90.1 | " |
| 3 Europe | | 95.8 | " |
| 2 N. America | | 99.1 | " |
| 1 USSR | | 99.7 | " |
| WORLD | | 66.7 | " |

Physical Quality of Life (PQLI) (life expectancy, literacy, infant mortality)

| | | | | | |
|------------------|----|---------------|----|-------------------|----|
| 5 Argentina | 85 | 26 Ecuador | 47 | 21 Paraguay | 73 |
| 11 Bahamas | 80 | 28 El Salv. | 64 | 29 Peru | 59 |
| 11 Barbados | 80 | 7 Falkl. Id. | 90 | 2 Puerto Rico | 90 |
| 22 Belize | 70 | 22 Fr. Guiana | 70 | 11 Trin. & Tobago | 80 |
| 1 Bermuda | 90 | 11 Grenada | 80 | 4 Uruguay | 87 |
| 33 Bolivia | 43 | 34 Guatemala | 51 | 19 Venezuela | 79 |
| 26 Brazil | 67 | 10 Guyana | 82 | | |
| 1 Br. Virg. Isl. | 80 | Haiti | 32 | | |
| 20 Chile | 77 | 34 Honduras | 51 | | |
| 27 Colombia | 68 | 7 Jamaica | 84 | | |
| 5 Costa Rica | 85 | 11 Martinique | 80 | | |
| 7 Cuba | 84 | 21 Mexico | 73 | | |
| 11 Dominica | 80 | 30 Nicaragua | 53 | | |
| 7 Dom. Rep. | 84 | 11 Panama | 80 | | |

Latin America.

PQLI - lip, literacy, inf. mortality)

| | | | |
|---------------------------|----|-------------------------------|-----|
| 1. { Falkland Islands | 90 | 23. Belize | 70 |
| { Puerto Rico | 90 | G. Guinea | 70 |
| Bermuda | 90 | 25. <u>Columbia</u> | 68 |
| 4. <u>Uruguay</u> | 87 | 26. <u>Brazil</u> | 67 |
| 5. { <u>Argentina</u> | 85 | 27. <u>Ecuador</u> | 67 |
| { Costa Rica | 85 | 28. El Salvador | 64 |
| 7. <u>Cuba</u> | 84 | 29. <u>Peru</u> | 59 |
| Dominican Rep. | 84 | 30. <u>Nicaragua</u> | 53 |
| <u>Jamaica</u> | 84 | 31. { Guatemala | 51 |
| 10. Guyana | 82 | { Honduras | 51 |
| 11. Bahamas | 80 | 33. <u>Bolivia</u> | 43 |
| Berbados | 80 | 34. Haiti | 32. |
| B. Virg. Isles | 80 | | |
| Dominica | 80 | | |
| <u>Grenada</u> | 80 | | |
| Martinique | 80 | | |
| <u>Panama</u> | 80 | | |
| Tr. & Tobago | 80 | | |
| 19. <u>Venezuela</u> | 79 | | |
| 20. <u>Chile</u> | 77 | | |
| 21. <u>Mexico</u> | 73 | | |
| <u>Paraguay</u> | | | |

| | 1950 Population | 1950 CHRISTIAN (adherents) | 1950 Professing |
|-----------|-----------------|-------------------------------|----------------------|
| ANGUILLA. | 6,300 | 4,200 (100%) | 6,300 (100%) |
| | | | R.C. 110 |
| | | | Prot (+ Angl.) 6,120 |

ANTIGUA 75,000 35,000 (100%) 72,680 (96.9%)
R.C. 7,650 (10%)
Prot. (Avg) 64,550 (86.1%)

ARGENTINA 27,069,000 4,126,500 (95.3%) 25,871,100 (95.6%)
 R.C. ^{25,781,610 (93.79%)} 29,802,600 (91.6%)
 Pri. & Arg. 691,000 (2.5%)
 Arg. Ind. 189,500 (0.7%)

| | | | |
|---------|---------|---------------|------------------------------|
| BAHAMAS | 230,000 | 51,900 (97.9) | 219,800 (95.6%) |
| | | | R.C. 78,960 (24%) |
| | | | Inst. & Prop 142,330 (69.7%) |

| | | | |
|----------|---------|-----------------|--------------------------|
| BARBADOS | 215,000 | 195,500 (90.9%) | 236,900 (94%) |
| | | | RC 19,870 (5.9%) |
| | | | Pct/Arg 206,380 (81.9%) |
| | | | Black mchg 13,000 (5.1%) |

| | | | |
|--------|---------|--------|-------------------------|
| BELIZE | 162,000 | 34,900 | 152,990 (94.4%) |
| | | | RC 108,200 (66.8%) |
| | | | Int/Imp. 41,990 (25.4%) |

| | | | |
|---------|--------|--------|------------------------|
| BERMUDA | 60,000 | 20,260 | 58,620 (97.7%) |
| | | | RC 11,160 (18.6%) |
| | | | Int/Arg 40,620 (67.7%) |

| | | | |
|------------|-----------|-----------|--------------------------|
| Behav 1A | 6,162,000 | 1,456,000 | 5,839,850 (94.8%) |
| | | | RC 5,699,850 (92.5%) |
| Behav 2.6% | | | Int./Avg. 140,230 (2.3%) |

Amphicarb Chick 2,500
Meth. Ch. in Conifer + Sh. 2,000

| | |
|--------------|--------|
| Anghiem Ch. | 22,000 |
| Murarian ci. | 8,466 |
| R.C. | 6,000 |

| | | |
|-------------------------------|------------|---------------------|
| R.C. | 22,301,530 | |
| Italian in Assembly | 100,000 | |
| Cl. of Free Men (C.M.H.) | 100,000 | (Plymouth Brethren) |
| Argentine Bapt. Conv. | 80,000 | |
| 7 th Day Adv. | 60,000 | |
| Evangelical Luth. (Lutherans) | 60,000 | |

Belmonts Bapt. Union 39,000
R.C. 33,200
Anglican 30,000
Church of God (Anderson) 15,000

| | | |
|---------------|--------|-----------------------------------|
| Anglican | 90,000 | |
| NT Ch. of God | 10,000 | (jointly by Anglican & Methodist) |
| R.C. | 9,000 | |

| | |
|-------|--------|
| R.C. | 74,500 |
| Ampl. | 16,000 |

| | |
|--------|--------|
| Anglem | 22,000 |
| R.C. | 7,500 |

RC 4,495,983
7th Day Adv. 50,000
Ev. Xn Union 28,000 (Andes Ev. Union + Ev. Union of S. Am.)
(Pentecostals not as strong - bec. lack of urbanization)

LATIN AMERICA: COUNTRY BY COUNTRY

1980 Population

CHRISTIANS:
1900 1980

BRAZIL 126,359,000

Xns. 94%

Spiritists 3.7%

17,319,000 (94%)

118,856,000 (94%)

R.C. 112,825,000 (89.3%)
Pent. 11,122,000 (8.8%)
Brazil indy 7,553,000 (6.0%)
2,654,000 (2.1%)

R.C. 87,287,000

Assemblies of God 4,000,000

Apst. Ch. Church of Brazil 2,000,000 (schism from R.C.)

Baptist Convention 1,050,000

Pentec. Ch. of Brazil for Xt. 1,000,000 (ex A. of God)

Un. Cong. of Brazil 1,000,000 (Italian orig. - Indep. Pentecostal)

Evangelical Luth. 629,000 (German Luth.)

Presb. Ch. of Braz 623,995 (US presbyteries - UPCAUSA)

CHILE 11,235,000

2,863,000 (86.8%)

10,369,540 (92.3%)

R.C. 9,175,000 (81.7%)
Pent. 234,300 (2.0%)
Pent. Chilean Ind. 548,780 (8.0%)

R.C. 7,643,000 (Twice as many Japanese RC in Br. as Japan)

Methodist Pent. 400,000 (split from Meth. - 20 schisms since)

Evangel. Pent. 400,000 (split from Meth. Pent., many schisms)

Ass. of God, Chile 100,000 (split from Evangel. Pent.)

Ev. Meth. Pent. Reunited 100,000 (split from Meth. Pent.)

Pent. Ch. of Chile 100,000 (split from Meth. Pent. 1961, joined UPCA)

COLOMBIA 30,215,000

Xns.

Timbal 1.2%

3,055,000 (79.9%)

29,474,800 (97.6%)

R.C. 29,194,500 (96.6%)
Pent. 430,000 (1.4%)
(Pent.) Col. Ind. 220,000 (0.7%)

R.C. 21,757,000

United Pentec. 45,000

Transmigr. 70,000

7th Day Adv. 60,000

Presbyter. of Col. 21,200

COSTA RICA 2,286,000

318,800 (99%)

2,241,320 (98.0%)

R.C. 2,068,820 (92.3%)
Pent. 73,000 (3.2%)
W. Ind. Ind. 11,800 (0.5%)

R.C. 1,688,000

Transmigr. 8,000

Assembly of God 7,500

Sev. W. Ind. 7,000

7th Day Adv. 5,000

Ch. of God, CR 3,300

Assoc. of Ch. Bible Chads 3,000 (Lat. Am. Miss)

CUBA 10,533,000

1,796,000 (97.1%)

4,434,000 (42%)

Non-religious 5,125,780 (48.7%)
R.C. 3,371,000 (32%)
Pent. 91,000 (0.9%)
Atheists 528,000 (6.1%)

R.C. 3,819,229

Cuban Pentec. 30,000 (indep. pentec.)

7th Day Adv. 20,000

Bapt. Conv. E. Cuba 15,000

Bapt. Conv. W. Cuba 12,000

Episcopal 12,000

[Presb. 8,872]

DOMINICAN REP. 6,052,000

588,000 (98%)

5,938,320 (98.1%)

R.C. 5,014,820 (82.9%)
Pent. 155,000 (2.6%)
Atheists 93,300 (1.6%)

R.C. 3,721,000

Ass. of God 27,000

7th Day Adv. 20,000

Dominican Evang. 12,000 (1920 union)

Largest Pnt. Chs 1980.

Mexico: Union of W. Ind. Chrs (Gt. Ind. Ind. Pentec.) 350,000
~~69,965,000~~ National Presb. Ch. of M. 125,000
 67,866,900 (97%) Assembly of God of M. 100,000
 7th Day Adv. 100,000
 Jehov. Witnesses 100,000

Guatemala
 7,100,000 - 7,022,700 (98.9%)

Ans. of God 60,000
 National Presb. Ch. of G. 25,000 (Many Quiche, Mam)
 7th Day Adv. 25,000 (Pent., Indians)
 Ch. of Jesus of Peace 20,000
 Bapt. Conv. 16,000

Nicaragua
 2,733,000 - 2,714,300 (99.3%)

Mormons 32,000 (Black)
 Ans. of God 20,000 (Fast Very rapid growth)

Paraguay
 3,062,000 - 3,011,300 (98.3%)

Mennonite 12,000
 Mennonite Brethren 5,000
 Bapt. 4,000
 German Ch. of Rio Plate 3,800

Peru
 17,711,000 - 17,364,000 (98%)

Ans. of God 100,000
 7th Day Adv. 100,000
 W. Ch. Pen (Pent.) 25,000

Venezuela

14,134,000 - 13,602,000 (96.2%)
 Net. Ch. in 1970 State 30,000 (but many lines) - Ant. deo. Day (lay fr. deo.)
 Ans. of God 25,000
 United Br. 20,000
 7th Day Adv. 20,000
 E. W. Ch. 20,000
 Jeh. W. Ch. 20,000
 A.A. Adv. Pentec.

Argentina - pop. 200

27,064,500

(RC 22,301,000)

| | | |
|-------------------------------|---------|------------|
| Christian Alexander (Italian) | 100,000 | Pentecost. |
| Am. & Grd. | 50,000 | |
| Ev. Baptist | 80,000 | |
| 7th D. Rev. | 60,000 | |
| Ps. 1st (American) | 100,000 | |
| Luth. | 60,000 | |

Brazil

| | |
|-----------------------------|-----------|
| Am. Grd. | 4,000,000 |
| Appt. Cath. | 2,000,000 |
| Bapt. Conv. | 1,050,000 |
| Pent. Ch. of Brazil in N.Y. | 1,000,000 |
| Ev. Grd. & Brazil (Italian) | 1,000,000 |
| Ev. Luth. | 625,000 |
| Presb. Ch. Br. | 623,000 |

(RC 87,287,000)

Mexico

| | |
|-----------------------------|---------|
| Ev. Indep. Churches (Pent.) | 350,000 |
| Natl. Presb. | 120,000 |
| Methodists | 112,000 |
| Am. & Grd. Mex. | 100,000 |
| Jehw. Witr. | 100,000 |

(RC 66,000,000)

Colombia

| | |
|-----------------|--------|
| United Pent. | 95,000 |
| Presb. | 70,000 |
| 7th Day Rev. | 60,000 |
| Presb. | 21,200 |
| Am. & Grd. Col. | 20,000 |
| Jeh. Witr. | 20,000 |
| Ev. Luth. | 12,000 |
| Presb. | 10,000 |

(RC 21,157,000)



Father Samuel Van Culin were from Anglican, Roman Catholic, Orthodox, and Protestant traditions. In their lives and sacrifice we are all united with our one Lord and with each other. When the Archbishop and the Pope knelt at the original site of St. Thomas Becket's tomb, they were acknowledging our unity before this martyr's life.

Finally, the Archbishop and the Pope departed quietly by a side door of the Cathedral just opposite Becket's shrine in the transept. When they stepped out the door they embraced warmly, and then turning, they walked hand in hand through the cloisters of Canterbury Cathedral—two friends alone, sharing and hoping. This, I felt, was a final symbol of our unity—the friendship that we share because of our Baptism, informed by the Word of God and strengthened by martyrdom—which shows us the way to live with each other in sacrificial, forgiving love.

The Rev. Samuel Van Culin, D.D., is Executive for World Mission in Church and Society at the Episcopal Church Center in New York.

All About World Christianity

By John Martin

LONDON — Is Christianity really growing? What percentage of the world's population is atheistic? How many Jews are there? Muslims?

Until David Barrett set about the process of compiling his just-published *World Christian Encyclopedia* (Oxford University Press, \$95.00), these and many important questions about the religions of the world could not be answered.

Barrett's conviction was that, in an age of telecommunications, jet travel, and computer analysis, these questions should no longer remain a matter of faith. So, 14 years ago, he laid his plans; and, from a base in Nairobi, Kenya, he has pulled off a gigantic nation-by-nation survey—complete with illustrations, maps, and statistical tables—of all the world's religions.

The result is a 1,010-page volume. While the major focus is on Christianity, there are also data on all the world's faiths. Achieving this required patience and stamina. Barrett visited 212 countries and territories. He worked with a team of 21 editors and consultants. He talked to more than 500 local experts in the various countries.

Barrett, an English Anglican mission-

ary (who incidentally compiled the official Anglican statistics for the 1978 Lambeth Conference), opens the volume with a global analysis of Christianity. He chronicles 1,300 key events in the spread of Christianity. There is a 66-page explanation of his methodology, a dictionary of terms, a very comprehensive Who's Who, and an amazing list of names and addresses of Christian agencies broken down into 76 categories.

Throughout, there are 31 tables of

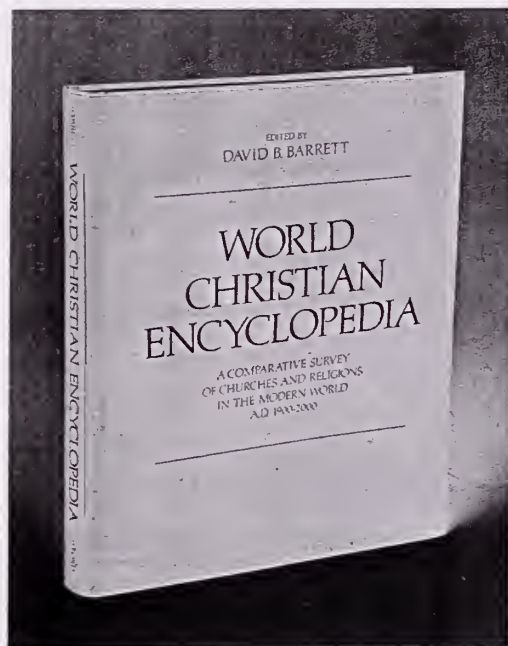
global statistics—as well as some fascinating projections of the future, based on computer analysis of religions in countries from Afghanistan to Zimbabwe.

The most dramatic change is in the steep rise of atheistic and non-religious beliefs (20.8 percent of the world's population as compared with 2 percent in 1900). Another is that, as of last year, Christianity has a non-white majority for the first time in 1,200 years. The influence of northern Europe in the overall Christian world is sliding. While Westerners lose practicing Christians at a rate of 7,600 per day, Africa gains 4,000 Christians per day through conversions and 12,000 through the birth rate.

There are also substantial shifts in denominational terms. The fastest-growing group is the non-white indigenous churches. Barrett says that by the year 2000 this group will number 154 million. Pentecostals, who are now 51 million strong, are becoming a very visible and influential force. And, taken altogether, Evangelicals command a majority within Protestantism.

In this past century, Barret says, Christianity has become the first truly universal religion in world history, with indigenous outposts in every nation and among many remote tribes. Though the Christian proportion is declining somewhat in the West, "the outreach impact and influence of Christianity has risen spectacularly." The church has got much closer than many realize to the goal of "the evangelization of the world in this generation"—a slogan which was popular at turn-of-the-century mission conferences.

John Martin is Communication Secretary of the Anglican Consultative Council, London, England.



Mission

*A beggar telling another
beggar where food can
be found.*

D.T. Niles
Indian Theologian

RELIGION

ASSEMBLIES OF GOD: ON THE WAY UP

The largest Pentecostal denomination in the world embraces more than 10 million worshipers in 108 countries—and is opening new churches at the rate of almost one a day.

by Edward E. Plowman

Mary Jo Botello of Alexandria, Virginia, is a housewife and former elementary school teacher. Her husband Ray is district manager of a large insurance company. Norma Champion of Springfield, Missouri, is a homemaker, college teacher and television personality on a top-rated children's show. Her husband Richard is a skilled writer and editor.

These middle-aged American couples have never met, but they have some things in common: a good education, white-collar careers, a measure of success and friendly dispositions. They are also Pentecostals—members of Assemblies of God churches.

Not too long ago, such a disclosure would have prompted frowns and discomfort from neighbors who belonged to more orthodox churches. But many Americans are now discovering that their Pentecostal neighbors hardly fit the "holy roller" image of backwoods ignorance and emotional excess that forced Assemblies of God members to spend most of the first half of this century in virtual isolation from other Christians. Today, their denomination is on the leading edge of the evangelical wing of Christianity, and it is one of the fastest-growing church bodies on earth.

The modern Pentecostal movement began in Topeka, Kansas, where, in 1900, Charles F. Parham, a young Methodist minister at odds with his denomination over divine healing and other topics, opened a Bible school. Here, 40 mature students studied the Book

of Acts and concluded that speaking in tongues was intended to be the initial divine evidence when any believer is baptized in the Holy Spirit. It began happening among them in January 1901.

In 1905, William J. Seymour, a black holiness minister, was introduced to the Pentecostal experience at a center in Houston. Later, he accepted an invitation to hold meetings for a group of Los Angeles blacks praying for revival. After he began preaching on baptism in the Spirit, however, the sponsoring group locked him out. Some still wanted to hear him, and so the meetings were eventually switched in April 1906 to an aban-



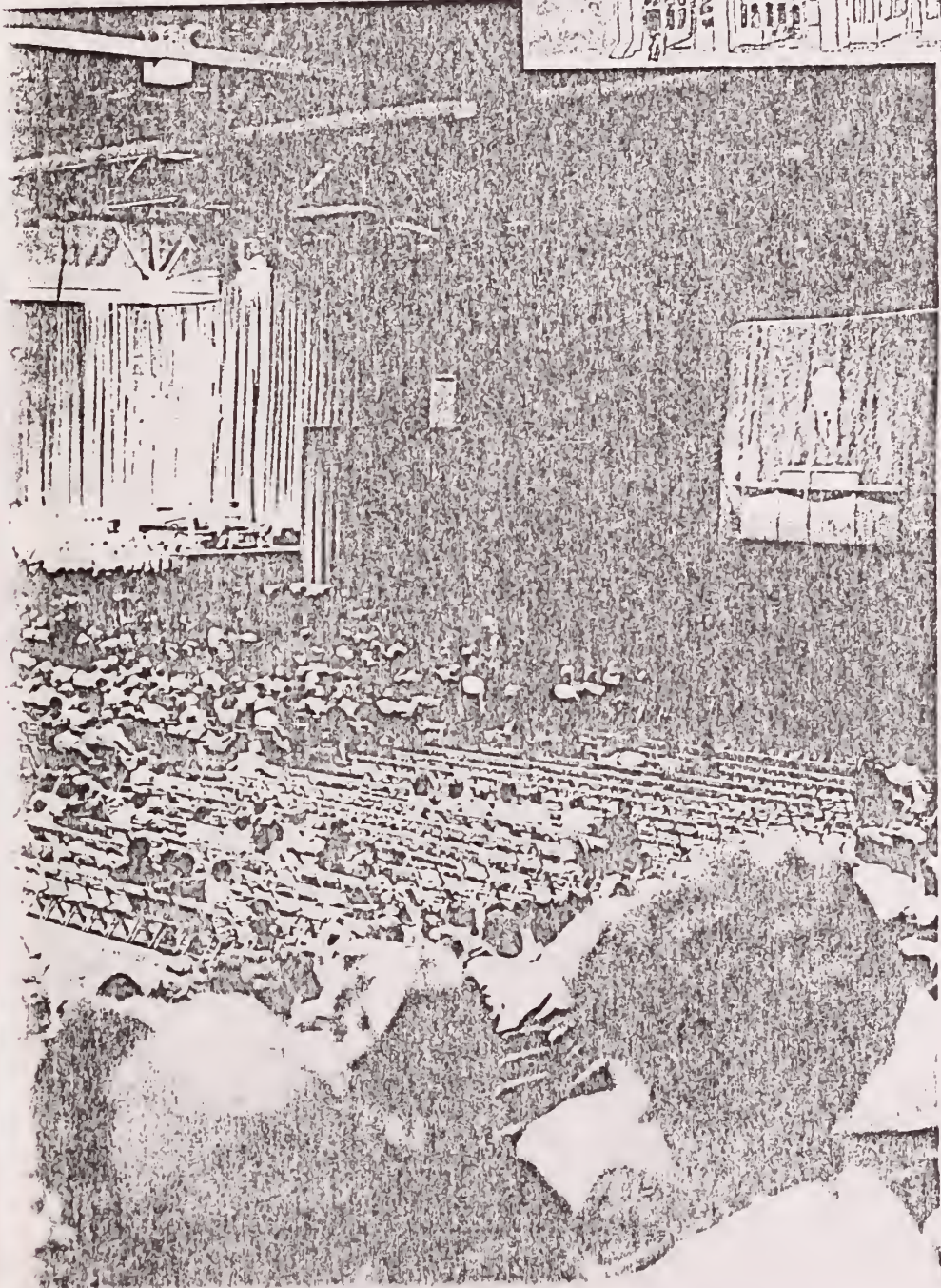
Thomas F. Zimmerman (above) has been general superintendent of the Assemblies of God since 1960. More than 10,000 delegates (right) heard the keynote address at last year's 39th General Council in St. Louis.

doned Methodist hall that once had served as a livery stable. The crowds grew, whites began attending, and the meetings went on continually for the next three years.

Visitors from around the world came to Seymour's meetings, and as a result, the movement quickly took root on every continent. Several holiness denominations adopted Pentecostal doctrine, including the predominantly black Church of God in Christ, the Church of God (Cleveland, Tennessee) and the Pentecostal Holiness Church. In April 1914, 300 ministers and other leaders from these and independent groups met in Hot Springs,



The Assemblies of God movement was incorporated in 1914 at the old opera house in Hot Springs, Arkansas.



Arkansas, to forge a more formal alliance. Out of that gathering came the Assemblies of God, now the largest of American Pentecostal denominations.

Pentecostals are best known by outsiders for their distinctive emphasis on speaking in tongues. According to Assemblies of God teaching, it is the sign that occurs when a believer receives the "baptism in the Holy Spirit." With this baptism "comes the enduement of power for life and service" and the bestowal "of the [spiritual] gifts and their uses in the work of the ministry." The baptism was a normal experience in the early church, the Assemblies of God teaches, and believers ought to expect and seek it today.

Contrary to popular perception, however, tongues-speaking—or glossolalia, as the theologians call it—is not a consuming issue for most A/G people. Like the vast majority of Assemblies of God members, the Botellos and Norma Champion have never stood up in a church service and delivered a message of edification in tongues. Richard Champion, a fourth-generation Pentecostal, has done it on occasion. (He is managing editor of *The Pentecostal Evangel*, the Assemblies of God's 275,000-circulation weekly newspaper.)

their private prayer. They feel it helps communicate their deepest thoughts and concerns to God in a way they could not adequately express otherwise. Yet they do not think other believers are less Christian if they do not have the same experience.

When you talk with each of these individuals about their faith, what comes through most clearly is their love for God and their intense desire that others might come to know and love Him, too.



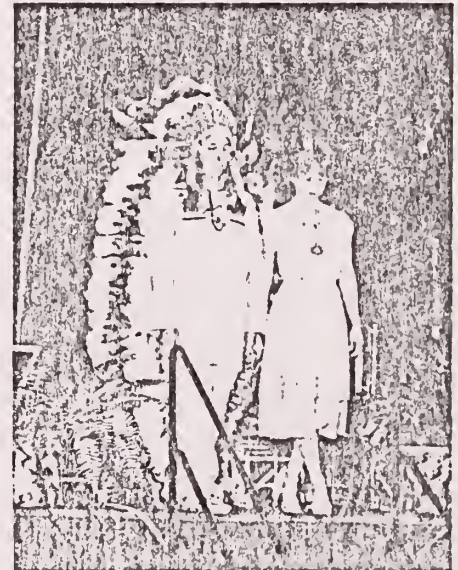
Visitors to international headquarters view a light and sound show at a hand-carved mural that depicts the second coming of Christ.

These same traits, along with a rock-ribbed belief in the authority of the Bible, are probably the most dominant religious characteristics held in common by Assemblies of God members around the world. Perhaps that in part explains the rapid growth.

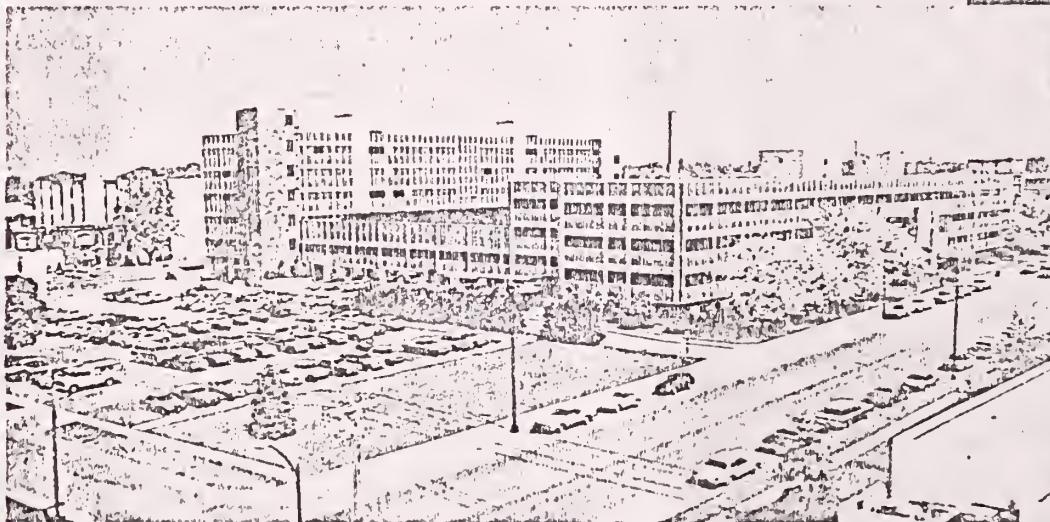
Surprisingly, church services in many Assemblies of God churches closely resemble those in, say, Methodist or Baptist churches. Possibly there will be more singing and other forms of audience participation in the A/G services, with greater emphasis on physical healing during prayer periods—but not always. A wide diversity exists among Assemblies of God churches themselves. Much depends on the pastor's own background and preferences, or on the congregation's traditional inclinations.

You may hear public tongues utterances or "prophecies" in one Assemblies of God Sunday-morning service (as you would at Central Assembly, where the Champions attend), but not in another church in the same town. You may see the sick dabbed with olive oil and prayed over at the altar in one church but simply remembered in the pastor's main prayer at another. There may be strong emotional outpouring in a rural church service but almost cool reserve in one in a university neighborhood. In all, you'd find a hefty measure of genuine friendliness and good will. Assemblies of God congregations have a rich heritage of inde-

pendence, and to this day, headquarters cannot dictate local church structures or policies. In some A/G churches, the pastor—seen as God's specially gifted leader—is a virtual autocrat, making all the major decisions; in others, the congregation's elected officers determine the course. In short, there is no "typical" U.S. Assemblies of God congregation. They come in all colors and several languages: Spanish (more than 700 churches), Korean, Chinese, Ital-



John Maracle, home missionary to the American Indians, and his wife join 200 other missionaries in the 1981 mission's parade in St. Louis.



The A/G headquarters complex in Springfield, Missouri, includes a full-fledged publishing house. Norma Champion (right) is a media professor at the Assemblies' Evangel College and also hosts a popular weekly secular TV show for children.



ian, German, Russian and others.

From its founding in 1914, the Assemblies of God denomination now boasts:

- Nearly 10,000 U.S. churches with 1.8 million adherents and 23,000 ministers—3,300 of them women, including 230 pastors.
- Work in 108 other countries, with 8.9 million constituents (up from 200,000 in 1940) in 93,500 churches and meeting places, served by nearly 80,000

ministers, 1,250 missionaries and more than 200 Bible schools.

- Nine U.S. Bible colleges, a liberal-arts college and a graduate school of theology with a total enrollment of about 9,000.
- More than 1,000 Christian day schools (preschool to high school) in the U.S., with an enrollment of some 88,000—an increase of 15,000 over the preceding year.
- A weekly radio program, "Revivaltime," heard for years on the ABC network and presently on more than 600 stations worldwide, attracting 11,000 letters a month.
- A modern printing plant that churns out nearly 19 tons of Christian literature every day at Assemblies of God headquarters in Springfield, Missouri.
- A budget last year of more than \$79 million, with \$44 million for foreign missions—an increase of \$9 million and \$4 million respectively in just one year.

New A/G churches in the U.S. have opened at the rate of almost one a day for the past three years, and population explosions are bursting the seams of a number of older churches. Some examples:

Under the quick-paced leadership of Pastor Tommy Barnett and his six assistants, First Assembly of Phoenix, Arizona, has become one of the fastest-growing churches in the nation. The average attendance at Sunday-morning services has rocketed from 250 at the end of 1979 to more than 2,000, with 3,000 additional faces in children's church and various other programs. Nearly 1,000 flock to Wednesday-night prayer meetings. This year, some 12,000 turned out for an Easter pageant the church sponsored in a football stadium. First Assembly carries on an extensive ministry in convalescent centers. Four of its 27 buses are equipped with wheelchair lifts and enable many handicapped persons to attend church services.

Eleven years ago, average attendance at Crossroads Cathedral (formerly First Assembly) of Oklahoma City was 130. Now, 4,000 to 6,000 attend the Sunday services, both morning and evening, and more than 1,500 attend the mid-

week prayer meetings. A recently built sanctuary can seat up to 8,000, says Pastor Dan Sheaffer, and he predicts it will be necessary eventually to schedule several services on Sunday mornings to hold the crowds. Commitment is the watchword at Crossroads, notes the pastor, who has only one paid assistant. Crossroads sponsors a chain of neighborhood evangelistic and spiritual-nurture groups that are directed by lay leaders.

(Assemblies of God officials cautiously point out that despite all the growth and the emergence of scores of churches with more than 1,000 attending, the average-sized Assemblies of God church has only 109 members.) But numbers do not tell the real story. Where do all the new faces come from, and why do they come?

Perhaps Mary Jo Botello's story can provide some clues. An intellectual of sorts, she and her husband attended a fashionable, somewhat staid, mainstream church, where she helped out in children's work. Yet she felt troubled; something was missing. Husband Ray says their life was one thing on

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Alice Reynolds Flower, 92, widow of J. Roswell Flower, a founder and longtime general secretary of the Assemblies of God, is kept busy by a constant pilgrimage of researchers anxious to hear her vivid eyewitness accounts of early church history.



Young workers for the Assemblies of God raise money for their missionaries by selling *Post* subscriptions to friends and neighbors nationwide. Proceeds are used to buy vehicles and communications equipment for labors of love around the world.

dozen subway journeys, and his legs ached from pounding pavements and stairs and hospital corridors, but he had tracked down and had a revealing chat with each of Sauer's kitchen colleagues, and his heart was light. Three of them—William Ritter, Rudolf Nath and Frederick Kreiser—were in hospitals. Ritter was at Fordham, Nath at Queens General and Kreiser at the Coney Island Hospital, not far from his home in Brooklyn. The fourth member of the group, Henry Kuhn, was sick in bed. All were veterans of numerous reasonable but incorrect diagnoses, all were in more discomfort than danger, and all were suffering from trichinosis. They had prowled the icebox after the departure of Muller and Breit, come upon the sausage meat and helped themselves. They thought it was hamburger.

Before settling down at his desk to compose the final installment of his report, Dr. Levy looked in on Dr. Greenberg. He wanted, among other things, to relieve him of the agony of suspense. Dr. Greenberg gave him a chair, a cigarette and an attentive ear. At the end of the travelogue, he groaned. "Didn't they even bother to cook it?" he asked.

"Yes, most of them did," Dr. Levy

said. "They made it up into patties and fried them. Kuhn cooked his fairly well. A few minutes, at least. The others liked theirs rare. All except Sauer. He ate his raw."

"Oh," Dr. Greenberg said.

"Also," Dr. Levy added, "he ate two." ★

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Sunday, another the rest of the week.

After viewing Pat Robertson's "700 Club" television talk show in 1975, she called and discussed her problems with one of the show's counselors. As a result, she says, she began reading the Bible and finally turned to Christ, becoming a true believer for the first time. She next asked Robertson's people: "Do you know of any churches near me that believe the way you do?" Back came a list of three.

The first church she visited was Anandale (Virginia) Assembly of God, and she has been attending there ever since. Her husband began attending a few weeks later, and one night he walked to the altar and prayed to receive Christ.

"What impressed me immediately at

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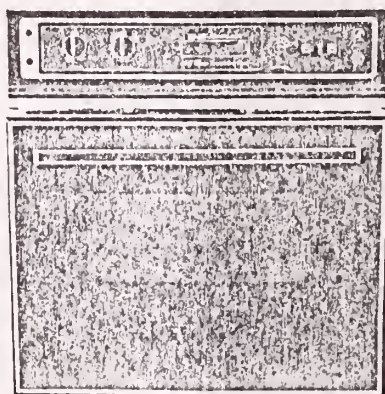
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the church was the friendliness of the people," she recalls. "They were warm and happy and loving, they cared about me, and they talked openly about spiritual things."

"Our growth is mostly a case of people bringing other people," comments Pastor Wendell Cover. "They're interested in the Bible. If you stick to Bible preaching, you'll get an audience."

What's true in Annandale is also true in Irwin, Pennsylvania, notes Judy Diehl of Calvary Assembly there. Under the preaching of Pastor David Hardt, the church—organized 10 years ago—already attracts nearly 900, and it's still growing. "People are really hungry for God's Word today," affirms Mrs. Diehl, adding that when local visitors come to Calvary, they usually stay. The reasons she lists are the same ones that are heard in many of the most thriving Assemblies of God churches: friendliness and a concern that extends beyond a handshake at the door; a family-oriented ministry in the hands of competent staff; strong preaching, good music, audience participation in the services, a quality Christian-education program; and, among the faithful, an overt readiness to take God at his word.

To engage in evangelism, worship and nurture is the threefold purpose the A/G has set for itself. Accordingly, a large percentage of new A/G members are converts from unchurched backgrounds, for just about every Assemblies of God congregation sees evangelism as a top priority. A huge influx has also come from the Pentecostal-like charismatic movement that swept through formal Protestant and Roman Catholic ranks in the late 1960s and most of the last decade. These charismatic transplants helped the Assemblies of God gain a wider beachhead in Middle America, and their fresh perspectives of the presence and power of the Holy Spirit stirred many A/G congregations to new life. Services in many of the larger A/G churches reflect charismatic styles. From their Assemblies of God brethren, the charismatics gained stability and direction.

The evangelism priority is at the heart of both the foreign and home mis-

sionary work of the Assemblies of God. Its overseas missionaries tend to be evangelists bringing new churches into existence and promptly placing them into the hands of local leaders.

The largest Assemblies of God constituency is in Brazil; more than six million strong in nearly 60,000 churches and outstations. Growth is so rapid that leaders can't be trained fast enough. Some 10,000 students are enrolled in the A/G's 23 Brazilian Bible schools. Meanwhile, 30,000 pastors and pastoral trainees are taking crash courses in an extension study program.

Assemblies of God leaders in war-torn El Salvador report that the churches are crowded. The national crisis apparently is causing multitudes to seek God. There are 700 A/G churches and 5,500 other meeting places, with an in-

there are feeding centers, day schools, Teen Challenge centers for troubled youth, prison work, educational and literature ministries, radio and television programs and much more. The Assemblies of God accredited International Correspondence Institute, based in Brussels and with offices in 97 countries, offers evangelism and Christian education courses in 51 languages to students in 132 countries; three million are enrolled. Another 4,000 are enrolled in the institute's college division.

Presiding over the A/G's sprawling glass and turquoise-paneled nerve center in Springfield, Missouri, is Thomas F. Zimmerman, 70, general superintendent of the Assemblies of God since 1960. Before becoming an A/G clergyman in 1933, he took a B.S. in engineering from Indiana University. More

than any other individual, Zimmerman was responsible for bringing the Assemblies of God from isolation into acceptance and respectability within the fold of evangelical Christianity. He has been a key leader of the National Association of Evangelicals, a body representing dozens of denominations and hundreds of other religious organizations, almost from its inception in the 1940s—even serving as its president for a time.

Internally, Zimmerman has had to soothe and reassure Assemblies of God traditionalists who are uneasy about the A/G's modern emphasis on higher education and its close cooperation with other Christian bodies, or who

worry that headquarters has become too powerful. They don't want to see the Assemblies of God lose its historic distinctives. Zimmerman says he is working as hard as anyone to safeguard the church's positions. Yet he views the schools, the headquarters and the A/G's associations with other Christians as assets, not liabilities, as the A/G churches tool up for the future.

"One of the biggest challenges we face," he explains, "is how to gain full advantage of any dynamic that would grow out of our upward mobility, while at the same time never losing touch with the common people."

The torch of leadership will soon pass to younger hands in the Assemblies of God. If the past is prologue, a greater chapter in A/G history is just ahead. **A**



clusive membership of 140,000. Fifty-two of the churches are in the troubled capital; one of them ministers to 16,000.

An Assemblies of God church in Seoul, Korea, has the largest congregation in the world, claiming 200,000 members—up from 130,000 just two years ago. (Up to 30,000 attend each of six Sunday services.)

Canadian Assemblies of God missionary Mark Buntain feeds 11,000 destitute people daily in Calcutta. He has built schools (enrollment, 5,000), hospitals and clinics, along with a large church and 45 satellite congregations. The people call him "St. Mark of Calcutta."

In more than 100 countries, Assemblies of God members are serving God and man, and their churches are constantly multiplying and reaching out. In addition to clinics and hospitals,

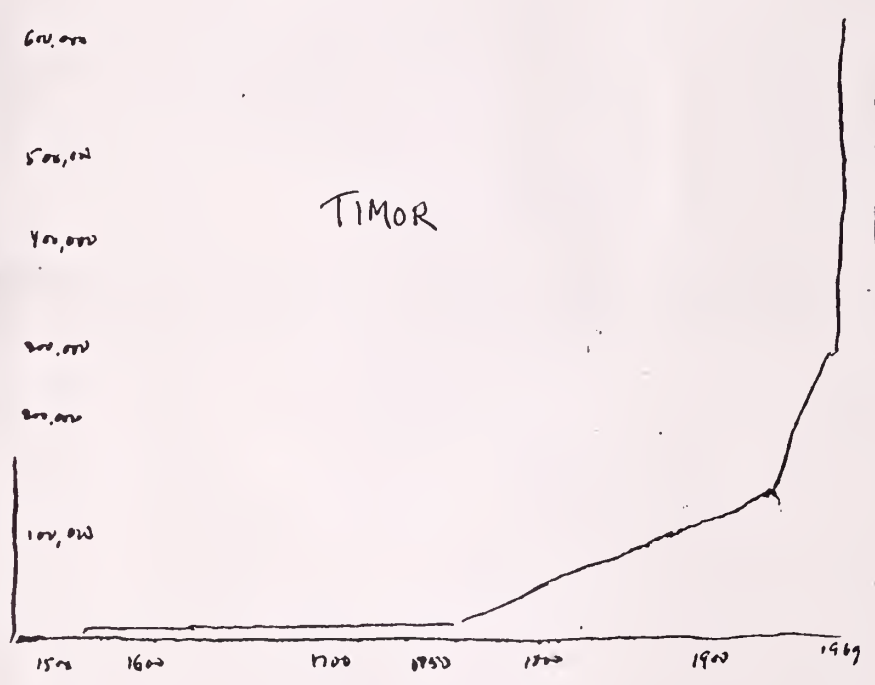
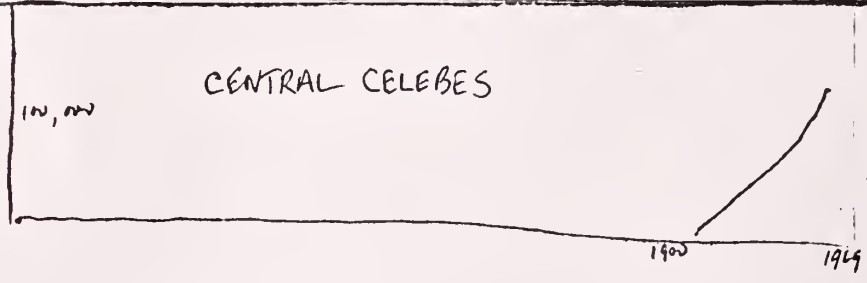
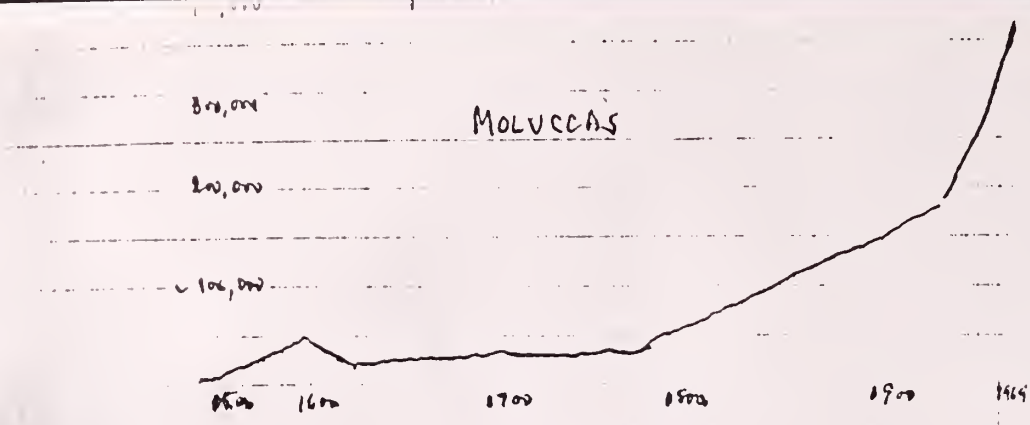




FIG. 1
ISLANDS AND CITIES
OF
INDONESIA

p. xvi



FIG. 9
RELIGIONS OF INDONESIA

E. C. Smith
God's Purposes: Indonesian Church Growth (1970) p. 50.

